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JACKSON, MISSISSIPPI, MAY 11, 1905.

VOL. VII, NO. 19.

**Occurrence and Comment.**

W. T. Dawson: "The organization of wealth and culture for the service of poverty and ignorance is the first of Christian ethics, and the wealthy and cultured have more to gain from it in the heightening and deepening of their own sympathies than the poor and ignorant in the application of those sympathies."

"The Welsh revival is nothing but a mania of that emotional people". A distinguished physician in that country who had carefully studied the religious movement and seen some of its fruits, answered: "It is better that one patient be admitted to the asylum through religious mania than that one hundred should be received through drink."

As a result of the revival in Wales a lawyer there has given up his position as attorney for the brewers and thus sacrifices \$10,000 annually. He has the right kind of religion—N. C. Baptist. We can name two lawyers who recently declined fees from the liquor men—one declining a fee of \$10,000, the other \$5,000, each in North Carolina—*Biblical Recorder*.

An ordinary dingy building, with saloons for liquor, gambling and their usual accessories, is being torn down, and the debris removed to give place to an elegant structure for legitimate and helpful trade. In religion also often there must be destruction in order to construction, tearing down in order to build up. The work of destruction is generally easy, rapid and spectacular; that of construction is often difficult, slow and unattractive, but it is better and more beautiful.

"Self-consciousness, which is really a subtle form of pride and vanity, is the ruin of ministers. But when a minister becomes so much aware of divine power uttering itself through him that he yields himself wholly to it, his message naturally becomes so much more to him than the form of its utterance, that he attains by intuition that convincing note of simplicity, sincerity and earnestness which alone is able to move and mould great masses of men."—W. T. Dawson.

We suppose the paper known as "Public Opinion" considers itself set to conserve the best interests of society. Yet its March number contains two prominent

features that seem to tend only to the rupture and destruction of the social organism. One of these is the discussion of the question of divorce and remarriage so loose that such a law enacted as that recommended would wreck half the homes in the country. The other is a full page liquor advertisement the effect of which furnishes the cause of more divorces than all else.

There are certain conflicting tendencies in human nature that are difficult for the godly man to keep out of his Christian assets. One of them is to hate the miser and have a contempt for the ruthless money-getter who hoards and saves and never yields to the most urgent appeals for benevolent purposes; and yet when that same excentric specimen of waste-humanity has succeeded and become rich—"big rich"—that former hate turns to acute envy, and that contempt to venial covetousness. But then "the Lord giveth grace to the humble," and we are hopeful.

A friend of ours, a Christian lady of singular sensitiveness in matters of conscience, was engaged in a beautiful outdoor on Sunday afternoon work for children Upper West Side two or three summers ago. Among those who came within the circle of her gracious influence were the children of a liquor-dealer. The father was so deeply touched by the benefit derived by his children from our friend's instruction that, although he was a Roman Catholic and she a protestant and a strong advocate of temperance, he offered to contribute liberally to the necessary expenses of the work. Was she right or wrong in accepting this offer?—*Examiner*.

"The true way to conquer temptations is not to fight them in detail, but to go up into a loftier region where they cease to be temptations. How is it that grown men do not like the sweetmeats that used to tempt them when they were children? They have outgrown them. Then outgrow the temptations of the world! How is it that there are no mosquitoes nor malaria on the mountain-tops? They cannot rise above the level of the swamps by the river. Go up to the mountain-top, and neither malaria nor mosquitoes will follow you—which is, being interpreted, live near Jesus Christ and keep your hearts and minds occupied with him and you will dwell in a region high above the temptations which buzz and sing, which infest and slay on the lower levels."—MacLauren.

There seems to be a general movement, possibly unconscious but none the less real, towards New Testament polity among the religious denominations. Itineracy among the Methodists seems to be shifting towards the settled pastorate. Large city churches virtually select their own pastors. The power of the Bishop and his cabinet over them is actually passing away, though nominally maintained. Rural churches and preachers will claim the same privilege. Episcopal bishops seem to have no authority and only influence in settling and moving a rector. Bishops in both these congregations are rapidly coming to be regarded as simply Superintendents of missionary and educational work. Preachers are settled as pastors of Presbyterian churches by the approval of the Presbyteries and public installment. Every denomination in this country whether it will or not, is influenced by all others. With a general movement towards the New Testament as the only and sufficient rule of faith and practice, they are coming closer together every day.

A private citizen reported to police authorities that a merchant was selling intoxicating liquor contrary to law. Search failed to substantiate the charge. Whereupon, said citizen, under liquor himself, it is charged, with gun in hand, undertook "to clean out the whole business." The citizen is mortally wounded, and the merchant lies in jail awaiting trial. It is not proposed to comment on this sad incident, but to call attention to the use of it made by advocates of the saloon. It was said immediately by an editor who lives in "an open town"—downward—"See how much better saloon whiskey is than blind tiger liquor." One cannot see good in either. One may be worse than the other, but both are bad. In blind-tiger towns a few men get drunk and do deeds of violence; in saloon towns the citizens generally are soaked in liquor which induces physical, intellectual and moral decay, and sometimes paralysis of body, imbecility of mind, and stupefaction of moral sense.

A majority of the presbyteries of the Cumberland Presbyterian church and of the Northern Presbyterian Church in America have voted in favor of the Union of these two denominations. It is thought that the movement will succeed, though a large minority of the Cumberland presbyteries oppose it.

## THE BAPTIST.

### Delta Workers' Conference.

This body has just had one of the best meetings in its history all who attended agreed. Every body seemed to be at their best. The meeting began Thursday night the 7th, by a sermon by Bro. W. A. Borum of Greenville. Bro. Borum seemed to pitch the key for the whole meeting. His emphasis of the real spirit of the Christian life was uplifting to all. Friday was occupied in discussion of various topics.

Bro. H. F. Sproles gave a most excellent address on sermon making, such as is characteristic of him. Bro. Borum and Bro. Burr both gave some admirable suggestions on the striking topic, "Some books that have helped me in my ministry."

The meeting Saturday morning was one of the most spiritual it has been my privilege to share in a long time. It did seem the Holy Spirit was with us in great power. The formal program was laid aside and we spent the entire morning talking and praying for a great revival spirit in the Delta. Glorious results will come from that Saturday morning service. In the afternoon the principal topic was our duty to the Negroes. The Negro pastor was present and gave us a talk. Bro. R. D. Maum discussed the matter in a straight-forward, earnest manner. The feeling was found to be among all present, that we ought to be in living sympathy with our brother in black in his efforts to serve the blessed Lord.

Bro. B. G. Lowrey, who belongs to us, gave us an excellent address on "Denominational Loyalty." Sunday was a red letter day. A large crowd came over early from Greenville and we began the day with an early morning prayer meeting. At 10 o'clock Bro. L. P. Leavell gave a most excellent address on the Sunday School. At eleven o'clock he gave us his lecture on "The finished product of the Missionary." I don't think I have ever witnessed an occasion in which the mission spirit ran higher than this occasion as Bro. Leavell stirred our hearts by his graphic description of the Mohamadan country and the glorious work of missions among that people. It was a great occasion.

Sunday afternoon was devoted to young people's work. A mass meeting was conducted by Wm. Ray Toombs of Greenville.

At night Bro. Lowrey talked to us on the saloon evil. Thus closed one of the best sessions of our conference. With only two or three exceptions all our pastors were present and a nobler band of God's ministers can't be found than our Delta pastors. Bro. R. A. Cohn in so long one town and so beloved by us was with us part of the time as also Bro. O. M. Lucas.

E. J. MOBBERLY.  
Leland, Miss., May 1st, 1905.

### Some Things Done and Some Doing.

Our church work is growing in interest and life. We have just sent Bro. Rowe \$174 for Foreign Missions with the exception of \$21 for Home Missions which the ladies gave during the week of prayer and

## THE BAPTIST.

self-denial. This is the best and most agreeable society with which I ever had the pleasure of working.

We have conversions nearly every Sunday, which is a splendid sign of God's presence. Last Sunday night after the reception of four members, the church very heartily and unexpectedly requested the pastor to attend the Southern Baptist Convention, this church in connection with Braxton church and friends to defray expense of same. This means more than filling of the pantry, and shows that our folks read THE BAPTIST and know where and why and when the Convention is to meet, and its value to a working pastor. Any preacher who can attend these meetings and will not, is soon lost in the background, and loses his grasp on the people. He owes it to his church, and to the cause of Christ, to meet with this great body of workers for the Lord.

We have arranged to build a good house of worship two miles east of Magee. It will be in the center of a good community, and fine farming section. Our schools in this town and Braxton are planning for better work, increase in attendance, and building of dormitories.

The people appear willing to help in both school and church work, for without these, any town or community is dead.

We want to do our best and give God the glory.

Yours truly,  
A. L. O'BRIANT.  
Magee, Miss.

### More Light Wanted.

Please allow me a little space in your paper to make a statement. About the middle of March I wrote to Bros. Sproles, of Vicksburg, Cooper, of Pontotoc, and Leavell of Jackson, asking "whether Mississippi Baptists generally unite with the interdenominational Sunday-school work." Bros. Leavell and Cooper answered my letters of inquiry, but Bro. Sproles, instead of answering my letter, sent it to Bro. Jno. T. Buck of Jackson, to be answered by him. Bro. Buck's letter to me can be seen on page 2 in THE BAPTIST of April 20th. In this letter Bro. Buck says: "I regret to say that Mississippi Baptists have never united in this work."

Again he says: "Every up-to-date Sunday-school worker in the country is engaged in and commends it. I do not know of a single exception to this." Therefore from the above statements, Mississippi Baptists are not up-to-date Sunday-school workers.

Now, my dear brethren of the State, I have found this out you incidentally. Bro. Leavell says: "As far as I know, Mississippi Baptists work in the Interdenominational Sunday-school work in the counties where there is an organization." Bro. Cooper says:

"The great majority of Mississippi Baptists do not work with the Interdenominational Sunday-school Convention." Bro. Cooper gives the following as a reason for not joining in with the Interdenominational work: "Baptists have or can have the whole

May 11,

truth and some error. Whatever good they can thus do I can rejoice in, but as I have an opportunity to uphold and push on the whole truth it would be a waste of time to quit that and help in upholding and pushing on a mixture of truth and error."

Now, Bro. Editor, I have only been in this State about two years and I must say that I am delighted with the State and my brethren so far as I have had opportunity to know them. It is my desire to be in harmony with my brethren if I can consistently. Therefore I wrote to these brethren asking them about the relation of Baptists to the Interdenominational Sunday-school work. But I am still in the mud. Bro. Leavell says, so far as he knows, al ljoin in the work. Bro. Coopersays, The great majority do not, and Bro. Buck says, all the up-to-date workers are in it. So brethren, I am still in the mud, but I am frantically waving both hands, signalling all of you for help. Please make it clear to me brethren and let me know how my brethren of the State stand relative to the Interdenominational work.

Fraternally,  
H. A. SMOOT.  
P. S. Please give the above in this issue if you can.

### The Law.

"For I was alive without the law once, but when the commandment came, sin revived and I died." Rom. 7:9.

The apostle Paul is now a Christian, looking back at himself when he was dead in trespasses and sin, at the time when he was ignorant of the force of the law and did not realize its true spiritual import. He was contented and in no way disturbed, felt secure and satisfied as all other men who have not been quickened by the operation of the Spirit. As he expressed it, "was alive without the law," or (N. V.) "apart from the law," but when the commandment came, that is, when he realized what the law was given for. When he felt the force of the law, which was the school master to bring him to Christ, "Sin revived" or the discovery was made that he was indeed a sinner, "and I died," died to that deceptive state, that most dangerous condition of satisfaction and tranquility that all men are in, who have not been born of the Spirit, or "quickened" by the operation of the Holy Spirit, when it is that men make the discovery that they are lost and exclaim, "what must I do to be saved?" "The sting of death is sin and the power of sin is the law."

Sin existed before the law, and the law was given that man might learn the awful and terrible consequences of sin, and when he has learned this he needs the gospel so that he may be enabled to exclaim with the great Apostle, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

J. R. SAMPLE.

1905.

## THE HOME.

### A Boy's Word.

Patrick A. Collins, mayor of Boston for a number of years past, believes that a boy's word is worth listening to. Recently complaint was made to him that a saloon was located too near a certain public school. The politicians and others interested in keeping the place open urged him not to interfere with the resort. The school authorities desired it closed or removed.

After the mayor had listened to arguments from both sides, he said:

"Well, I'm going to let the boys of the school tell me what they think of the place. Send me," he said to the principal of the school, "half dozen of your brightest boys. I'll listen to them."

The next day a half dozen of boys, ranging from ten to fifteen years of age, called on the mayor. Each boy gave some reason why he believed the saloon ought to be taken away, until it came to the last one, a youngster of 12. He looked the mayor squarely in the eye, and gave as his reason:

"My school gives me a chance to be mayor of Boston some day; the saloon can't. I think us boys ought to have all the show we can get to be mayor. That's all I know about it."

The mayor threw himself back in his chair and laughed heartily; then, straightening up, said to the last spokesman:

"My boy, you have said more than did all the politicians and the teachers. You shall have the show to be mayor. That saloon will have to quit business at once."

The boys gave the mayor a hearty cheer and marched out of his office. They had conquered, and were consequently happy and triumphant.—Congregational Work.

### Uncle Sam's Letters To Boys And Girls.

I wrote to the boys last week, but did not mean that the girls should not read their letter. I trust that they will read it closely, and then talk to the boys about it. This letter is for the girls; and it is to be hoped that many of them will read it, and be profited by it.

Girls are girls, and they won't be anything else—really they ought not to try to be anything else. They were born girls, and they will have to be content with girlhood until they merge into womanhood. Try, then, to be good girls, noble girls, and you need not try for anything higher.

Boys think that girls are funny animals, but I have always observed that the boys have a peculiar fondness for them—in fact, there is a kind of mutual attraction between boys and girls. Life would hardly be complete without both classes.

What are girls made for, is a question for sober minds? God made them, and I know that he has a wise purpose in doing so. If you will allow Uncle Sam to answer the question, he will answer about this way: In the first place, the girls are

## THE BAPTIST.

not obliged; but as for us, we know that if we cross that timber, though we may go safely, many others who attempt to follow us will surely perish. And we feel better to go by the bridge!"

Walking a foot-bridge over a raging torrent is risky business, but it is safety itself compared with tampering with strong drink. The surer the man himself is of his own safety, the less other peoples are assured of it. When a man is just about falling into the abyss, he is sure he is the only sober man around. The total abstinence bridge is strong and safe, and there is room for the whole world to pass over.

### Defied Temptation.

HOW THE SHACKLED HANDS OF A STREET URCHIN WON FOR HIM SYMPATHETIC AND GENEROUS TREATMENT.

The peculiar action of a ten-year old boy, whose clothes were ragged and whose toes peeped out of holes in his shoes, as he walked around the toy counters of a department store in Camden, attracted the attention of a member of the firm, says the Philadelphia Press.

He watched the boy closely and then said: "Hey, sonny, what are you up to do?"

"Nuthin', mister," was the reply, "only lookin'."

The member of the firm turned the boy around and found his hands were tied.

"What was that done for?" he asked.

"Well," replied the boy, "I tought de temptation would be too much for me to keep me han's off; so I got me chum to tie 'em."

His hands were united, and he left the store with his pockets bulging with toys.

### The Safe Bridge.

That staunch old scotchman, Dr. Arnot, gives a good illustration of the abstinence question. You will find the world full of men who will tell you that they "are obliged to sign away their liberty in order to keep on the safe side." "They know when they have had enough—no danger of their ever becoming drunkards," and the like.

The doctor says: "True, you are not obliged. But there is a river we have to cross. It is broad and deep and rapid; whoever falls into it is sure to be drowned. Here is a narrow foot-bridge, a single timber, extending across. He who is lithe of limb and steady of brain and nerve may skip over it in safety. Yonder is a broad, strong bridge. Its foundations are solid rock. Its passages are wide; its balustrade is high and firm. All may cross it in perfect safety—the aged and feeble, the young and gay, the tottering wee ones. There is no danger there. Now, my friend, you say: 'I am not obliged to go yonder. Let them go there who cannot walk this timber.' True, true, you are

made for the boys, and the boys are made for the girls. If not, there are lots of mistakes being made. In view, then, of existing facts, let us accept this as one of the prime purposes of the girls' existence. However, if any of you girls think otherwise, we will not come to hot words over it. If any of you never think about the boys, and have no use for the worthless fellows, just have it your way. The moon changes, and so may you. Some day you may, by strong persuasion, consent to be the wife of some boy. In case, then, that such a thing might happen, it would be wise to prepare for it—if you should decline all offers in this direction, any amount of preparation that you have made will not be a burden to you.

But some girls do not become wives, hence God must have intended them for other callings. You and the Lord for that. Whatever you do, girls, be sure that you are prepared for it. Life without suitable preparation is a heavy drag. The keen blade does the most effective work. Be sure, then, that your girlhood days are spent in preparing for life's duties. You need physical, mental, and moral culture, and unless you begin early in life golden opportunities will slip through your fingers.

Girls are not made for paint, powder, dresses, nor Easter hats. They may use such things in moderation, but they are made for nobler things. They exist for the glory of God. If so, character is the main thing to be looked after. Girls, what I wish to say, is this: You are girls; you can't help it; you do not desire to help it. You are in the world for a noble purpose. Seize upon the purpose for which God gave you being, and make the best out of your life. Life means more than mere entertainment. It means duty, work, self-sacrifice. Be a true daughter, sister, a true Christian, and the flower of your girlhood, will, under the blessings of God, ripen into the fruit of noble womanhood.

Uncle Sam takes off his hat to noble girlhood and boyhood, and would not say a word to offend either. A true girl, a true boy, is God's noblest gift to human society. All he desires is to help the girls and boys to be what they ought to be. Take then, these few lines, and think over them until he finds time to write again.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

## Quitman.

This church was organized one year ago last August with thirteen members, and now numbers 65. Bro. D. N. McLean is one of the moving spirits in this little church. He is the controlling stockholder in the big sawmill there. Some people argue that a man cannot run a secular business on a Christian man's basis and be successful. If this be true, (which it is not), then D. N. McLean is an exception to the rule. When a man seeks employment at his hands the first question asked of him is, "Do you drink whisky?" If the answer is in the affirmative and he expresses no desire to quit drinking then Bro. McLean tells him he cannot use him. The next question is, "Do you swear?" If so, he too passes on without further ceremony. But if a man who has fallen into these evil ways and wants to reform comes to him, he can always find employment at the Hiwannee Lumber Co. There are several men now in the employment of this mill who had made wrecks of their lives from drink, who felt they could never reform as they were once surrounded, and they have gone there and reformed. Some of them are in the church, and nearly every one of them are Christians. Bro. McLean informed us recently that he had never had to turn off but one man since he has been connected with the mill—nearly four years. This is an evidence of what a man of God can do in the business world to help lost and ruined men to reform. Every man, even to the colored ox-drivers love and respect Bro. McLean, and go to him with all their troubles for council and advice. On April 8th we began a meeting of days with the Hiwannee church, and as it was a very busy season with the farmers and the mill had to be run and in the daytime we preached only at night. The meeting continued till the night of April 20th with about 25 conversions and 21 additions to the church, 13 for baptism and three by letter, five of whom came to us from the Methodists and one from the Episcopalians. The fourth Sunday and Saturday before we go to Mont Rose, another good country church. Some three years ago we were with this church in glorious revival when Bro. R. S. Gavin was their pastor, and they have not forgotten us yet, and we are glad to worship with them again, this time as their humble pastor.

The 1st Sunday and Saturday before we minister to the saints at Union, one of the best country churches in the land. At our last regular service there were one young man and three young ladies gave their hearts to God and confessed Christ publicly, and two came for prayer. The Fifth Sunday meeting has just closed an enthusiastic session with this church. Dear old Bro. J. A. Hackett was with us and preached a soul-stirring sermon at eleven o'clock on Sunday on Missions, after which a collection was taken for Foreign Missions amounting to \$13.85.

The 3rd Sunday and Sunday night the saints command us to Hiwannee, 16 miles South of Quitman. The M. & O. R. R. Hiwannee is strictly a sawmill town.

## THE BAPTIST.

which the devil fell through pride. The wisdom in this warning seems to me to be both deep and wide. It goes into the roots of the Christian experience and it sweeps a wide range of possibility. At first sight one might be disposed to say that it does not concern many saints because they do not seek and therefore do not attain enough spiritual exaltation to put them into much danger. But that would be a mistaken view. It would ignore two facts. First, every true Christian sincerely desires to grow in grace and does so grow. Second, a little lifting up in divine favor may involve a temptation too great for the careless soul to bear.

One does not need to get very far in the understanding of the Bible to find that spiritual pride is a very great offense to God. The poor in spirit have the kingdom of Heaven, and they lose it or lose it in proportion as they become proud or vain. It is peculiarly easy to be proud of God's grace, more so than of the grace of any one else, to feel whether we really think it clearly or not, that if God bestows his favor on us He must set something especially worthy or attractive in us. But that is just the very thing that most quickly and seriously loses us the favor of which we are proud. And this temptation is the most subtle of all. Nowhere else are we so much in danger of misunderstanding ourselves, putting ourselves, failing to really get God's measure of ourselves. And I think that perhaps that is one reason, possibly it is the main reason, why we grow in Christian attainments so slowly as we do. God cannot trust us with much and therefore he does not give us much. If he should give us more, when he knows that we would not be able to rightly receive or use the gift, that would be leading us into temptation, laying a snare for us. He loves us too well to do that. Who can tell what glorious saints we would be if we could only take God's grace without using it foolishly! Is it not true that the highest Christian experiences testify to just this difficulty?

If we turn to the temptation of our Lord as recorded by Luke, we may get a suggestion, or more, on this point. Luke reports the last temptation of Satan's attack on Christ to the proposal to throw himself from the pinnacle of the temple. That was an appeal to his close relations with his Father, the assumption being that God would not let any harm come to his well beloved Son. The reply of Christ puts this interpretation on it. With Jesus, as those who come most into his likeness, this is the most crafty of all temptations. The Lord answered it with perfect wisdom. But to us the pinnacle of the temple, the highest places of worship, may be the very places from which we get our worst falls. How happy is he who can walk there and not be in danger even when Satan is at hand.

Yours Most Humbly,  
W. N. SWAIN.  
— • —  
The Peril In Spiritual Exaltation.  
BY A. L. VAIL.

An editorial paragraph in this paper recently arrested my attention. It was to the effect that inspiring and uplifting experience of divine grace calls for watchfulness against pride and condemnation into

May 11,

1905.

## Memorial Services At Palestine Church.

## Prof. W. T. Lowrey And The Rest Of Us.

Although the rain had continued from Saturday, through the night, and until seven o'clock Sunday morning, Elder A. A. Lomax of Batesville, Miss., who had been appointed to preach the memorial sermon, commemorative of the life and labors of the late Elder J. L. Pettigrew, was on the ground at the appointed hour, 11 a. m. Sunday the 30th of April.

A large congregation gave close, and interested attention, as the old man eloquently discoursed about the courage, and strength of purpose that should characterize the true soldier of the cross.

In a few well chosen words he told how the requirements of a faithful servant of God, and a true minister of the Gospel of the Lord Jesus Christ, was found in the life and labors of the man who for more than 30 years had served Palestine and Bethesda churches as an under shepherd. He referred to the years that followed the late war, when Bro. Pettigrew together with a few others, returning from four year's faithful services to their country, began the work of rebuilding waste places of Central Association. He told how a limited number of consecrated preachers, and a few faithful laymen wrought together for Missions, Ministerial Education, and Miss. College, and laid the foundation for the work that has since been carried on so successfully.

An hour of intermission was given when all partook of the good things prepared by the hands of the faithful women who had for so many years sustained by their labors, and their prayers, the hands of their beloved pastor.

On reassembling Elder S. G. Cooper talked lovingly and forcibly of Bro. Pettigrew as a "Minister of the Gospel." As he had been under his preaching from boyhood, knew whereof he spoke. No finer tribute could be paid to one who had gone home, than was heard from Bro. Cooper.

The writer spoke of the dead as a pastor, referring especially to his unselfishness, consecration, and tender, sympathetic dealing with erring members.

A number of brethren who were invited to take part in the services, were prevented from attending, by previous engagements. Some of them wrote, and their papers were listened to with great interest as they were read by brethren appointed for the purpose. Those from R. A. Cooper and R. A. Cohron were read by J. S. Riser. From S. W. Sibley, by Z. Wardlaw. From T. J. Walne, by S. G. Cooper, and the one from J. A. Hackett, by W. T. Ratliff.

All of these tributes were well written, and well received by those present, and each contained encomiums of high praise, and great appreciation of the noble qualities, and successful labors of the deceased. That some of the things said of this faithful servant of the Lord could be published, is the earnest desire of many who were present.

W. T. R.

## THE BAPTIST.

Bro. M. W. Buckley spoke on the pastor out of the pulpit and was equal to the occasion, on the subject, The Church's relation to commercial, social, and civic conditions. Bro. C. S. Ray and Jacob Sumrall made good talks, and Bro. Hackett made what those present pronounced the best effort they ever heard. On promotion of liberal giving, Brethren Duncan and W. L. Brunson, Jr., did well. Bro. Culpepper of Stonewall made a very fine speech, sorry it rained so he could not return on the Sabbath. Bro. W. S. Culpepper was not on hand at 11 o'clock to preach the sermon on Missions, and our old stand-by, Dr. Hackett, being Alternate gave us a fine sermon, and to make it practical took up a collection of \$13.57 for foreign missions.

Union Church is in a fine community of prosperous farmers and great possibilities are ahead of them under the leadership of Bro. Swain. By the formation of the Lauderdale Association the Chickasawhay lost a good deal of strength but we have some new accessions that we are proud of. Brethren Spencer, Swain, and the two Culpeppers.

W. H. PATTON.

Shubuta, May 6, 1905.

## Hillman and Mississippi College Commencements.

The Commencement exercises of Hillman College will begin with the medal contest in the Preparatory Department Friday night May 19th. From then until Wednesday night May 24th the exercises of the Mississippi College and Hillman College will be interspersed.

The commencement sermons will be Sunday the 21st. The sermon for Mississippi College will be preached by Dr. W. J. E. Cox of Mobile at the morning hour. By special request of Dr. Johnson the president of Mississippi College will preach the sermon for Hillman College at the evening hour. The trustees' meeting will be Tuesday 23rd at 10 a. m.

The commencement exercises will close with the graduating exercises of Mississippi College on Wednesday night, followed by the Alumni banquet. Our friends are invited to all these exercises.

Truly,

W. T. LOWREY.

Pastor Lane's work seems to be prospering. At South McComb, six await baptism and at Ossyka, ten. He has a meeting on this week at Ossyka.

Sunday was a good day at Itta Bena. One conversion.

Rev. Theo. Whitfield, youngest son of Rev Geo. Whitfield, Clinton, Miss., graduate from Mississippi College and our Seminary, and now pastor in a different State, would prefer a pastorate in his native State among his kindred and friends. He is well educated, pious and has had about three year's pastoral experience. A letter addressed to him at Jackson, Cape Girardeau Co., Mo. will reach him.

## Sunday School Lesson.

BY R. A. KIMBROUGH.  
May 1st, 1905.

### Jesus Prays For His Disciples.

John 17:15-26.

Motto Text: "I pray for them." John 17:9.

The time of this prayer was Thursday night, after the supper and before the betrayal in the garden of Gethsemane. The place was either in the upper room where the supper was, or on the way somewhere before they crossed the brook Kidron going to the garden.

### THE LESSON STORY.

Chapters 14-17 of John is the farewell discourse of Jesus to his disciples. All of chapter 17 is his prayer. How befitting that his teaching this closes! Our lesson is the last part of this great prayer. In vs. 1-5 he prayed for himself. Vs. 6-19 he prayed for the eleven disciples who were present. Vs. 20-26 for all who believe in him. Beginning with verse 15 we find that Jesus prayed for the eleven to be kept from evil. There was a work for them in the world. They must live right in order to be able to do the work. The evil, according to R. V. is the evil one. If one is under the control of the world, its evil ways, he is said to be "of the world." Verse 17 teaches how they were to be kept from evil. To be sanctified is to be consecrated or set apart. Their life was to be in keeping with their profession, their mission. The words of the Lord teach us how to live the consecrated life. They went into the world to win it to Jesus. Because Jesus sanctified himself, his disciples may be sanctified. He is our source of holiness. Our righteousness is in him. If we live according to God's word we are separated from sin into service of God. Then Jesus remembers in prayer all who shall ever believe in him through the ministry of his servants. This should be great encouragement to us who believe. He prayed that all might be one. This unity is illustrated by him by the relation of him and the Father to each other. In the light of this, should we thank God for division in Christendom? It seems to me that unity in purpose, thought, love, doctrine, practice, organization, and name is here plainly taught. How great effect does Jesus say this would have on the world? See v. 21. Jesus shares his glory with us. Again he tried for unity that the world may not only believe but know he is God-sent. Jesus craves for the presence of his disciples, that they may behold his glory. Although the world knew not God, yet under the teaching of Jesus some had to come to know him as the Messiah. He revealed the Father to them, and purposed to make known the name of God. The love of God for Jesus and for the believers is clearly taught in this prayer. The spirit of triumph breathes through it all. Jesus saw success at the end of suffering. He calls us on to

### THE BAPTIST.

share his glory. Think of this prayer being in the shadow of the cross. Beyond this dark hour he saw eternal joy.

#### IN THE CLASS.

1. Prayer for preservation, (15, 16, 18) —(always get time, place, occasion, etc., as clearly before the class as possible.) Why not take them out of the world? Why keep them from evil? Does Satan have any influence with saved people? How "not of the world?" What do you think "world" means here? Who are the ones prayed for in these verses? Give the antecedents of the pronouns in verse 18.

2. Prayer for their Sanctification, (17, 9.) What does "sanctify" mean? Does it contain the idea of impossibility to sin? or sinless perfection in this life? What will teach us how to live? What did Jesus do that his disciples might be sanctified? Was he sinful before he did this?

3. Prayer for unity, (20:23.) The extent of the prayer. Are we included? Is it for the sinner to become a believer or for him after believing? From verse 20, who is the object of the believer's faith? Is it not clear from this verse that believers are to preach the Word to sinners that they may become believers? Is unity desired by Jesus? Give his illustration of unity. Unity in what sense? Some motives for unity, verses 21, 23.

4. Prayer for Glorification, (22, 24-26.) What glory does Jesus give a believer? Glory as a motive to unity, (v 22). Where does Jesus pray for his own to finally be? Why? How long has the Father loved Jesus? Does the world know God? What did the disciples know of the Father's relationship to Jesus? Whose name did Jesus proclaim? Take the outline for key words. Does this prayer breathe success?

### Children's Bible Day.

The date this year is set for the second Sunday in June, though many will prefer the last Sunday as it is review day and the special service will not interfere with the lesson.

The Sunday-school Board has an excellent program, which was prepared by the Woman's Missionary Union, also supplement with directions and recitations also mite boxes for the collections. These are all furnished by the Sunday-school Board without cost and in such quantities as may be needed.

The collection when taken will be sent to the Baptist Sunday-school Board at Nashville, Tennessee, for its Bible Fund, to be used in the Bible work of the Southern Baptist Convention.

We hope to have requests for programs, etc. from great number of schools and if schools do not wish to have the special service, I yet hope they will send us a collection for this great work. There is no better service than sending out the Word of God. We use the Bible and Colportage Fund for its distribution among the immigrants, in Cuba, in destitute places at home, and on the Foreign Mission Field,

May 11,  
Your gift can be made to go to the uttermost parts of the earth in its good mission.

J. M. FROST.  
Nashville, Tenn.

### Meeting at Pinola.

We have just closed an eight days meeting with our Pinola Baptist Church. Our beloved W. C. Garrett, from Texas, came with a great message from God to our people. The meeting has been a great blessing to this church and vicinity. Bro. Garrett pressed the Word with simplicity and in its purity, which has been very much appreciated by both the old and the young of this community, and many have publicly expressed their determination to lead a new life. Many are publicly saying, that, "Never before has this community been so thoroughly awakened by the Spirit of God."

We feel that the light of a new spiritual day has dawned on our people here and from the frequent expressions of the people and the manifestations we see on their part, we can most assuredly say, God has wonderfully blessed our church. This people has broken the record on giving, they have given for ministerial aid some \$62.00. Thank God for sending Bro. Garrett to us. We go today to New Hebron for a few days meeting and will begin at Mendenhall next Sunday May 7th. Bro. Garrett will stay with me and the preaching in these meetings also.

CHAS. D. POTTS.  
Mendenhall, Miss.

### An Expression.

We want to thank you for the good paper you are giving us. THE BAPTIST is growing better every week. Those who fail to read it, lose much that would be good for them to know. Please allow me to tell your readers of our gracious meeting just closed. Bro. McComb, our beloved pastor, began a series of night services to continue a week or more. He had no help or encouragement outside of our own church. In fact, we have reached the point of managing our own (church) affairs very successfully. The meetings were largely attended every night. There were ten accessions to the church—mostly young men. This makes 25 additions since January 1st. Our prayer meetings are a feast to the soul and are well attended. Our church has been wonderfully strengthened—pastor and members are in love with each other—and we think we have the best preacher in the world.

A MEMBER,

### Note of Thanks.

I desire through THE BAPTIST to express in some measure my gratitude for the many letters of love and sympathy I have received from friends. It would be my pleasure to reply to each by letter, but I feel unequal to it now. I wish also for those who assisted me in nursing my husband to know I fully appreciate their services and thank them for the same.

(MRS.) ANNA H. PETTIGREW,

1905.

## B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

### STATE ORGANIZATION.

President—Arthur Flake, Winona.  
Secretary—I. P. Leavell, Jackson.  
Treasurer—W. M. Burr, Greenwood.  
Editor—J. L. Johnson, Jr., Clinton.  
Executive Committee—H. C. Rosamond, Winona; P. J. Lipsey, Clinton; H. L. Watts, Winona; J. E. Byrd, Mt. Olive; J. B. Quin, McComb City; J. N. McMillin, Blue Mountain and the regular officers of the Convention.

District Vice Presidents—R. A. Kimbrough, Tupelo; R. L. Bunyard, Como; S. E. Tull, Kosciusko; J. B. Jacob, Columbus; W. P. Price, Jackson; W. A. Hewitt, Columbia; J. F. Tull, Gallman; E. F. Lyon, Natchez; W. Ray Toombs, Greenville.

Isn't it strange that a pastor never has young people's societies where he labors? A church may have had a good working union before he came, and may have a good one after he leaves, but not while he is there. How do you suppose he trains the young Christians to talk and pray in public? How do you think he aims to develop the future pastors, deacons, Superintendents and missionaries whom the Lord may have in his flock? Wouldn't the young people's organization help him in this important work?

The most successful pastors say their unions are their training schools. We know one union which trains three-fourths of the officers and teachers of the four missions supported by that church. Oh! pastor, wake up! You need not call it B. Y. P. U. unless you wish, but do put your young people into a special training class. Millions are waiting to hear the gospel. We need trained workers to tell it to them.—Texas Baptist Standard.

Brother pastor, are you allowing your young people to drift away into other young people's societies or into attending worship away from their own church? Is it because you have no special organization for them or have not made your organization efficient? Are you doing anything to lead your young people in lines of service suitable for them?—Baptist Argus.

The Moultrie people have preparations well under way for the coming State B. Y. P. U. Convention, June 20, 22. Indeed, they began making preparations nearly a year ago. It is proposed that the Convention shall come up to the standard, and this proves that it will be a great meeting, great in attendance, great in progress, great in enthusiasm, great in instruction. Plan to go.—Christian Index.

### THE BAPTIST.

#### Three Again.

Sometimes history repeats itself. It is said the opposing faction to missions now is of kin to seventy years ago. Then some churches chose to do nothing; and some others are in the same drift now.

We have just had another "trio." Dr. Farish came again last first Sunday and elucidated for us the 84 Psalm. He fed our souls, holding up to longing man.

On the following Sabbath, Dr. Rowe came and gave us missions from the well of Sychar. When the multitude was going from the city to the well, Jesus said to the disciples: "Lift up your eyes and look on the fields."

Bro. Rowe showed them an unlikely throng, yet a harvest awaiting harvesting. So, we had missions "from the stand-point of Christ."

The third of our "trio" is another "large" man. He too stands by the mission flag and bears it up and down in the earth. He came down last night—21st—and showed us that the command to baptize, first commands to make disciples and that we cannot exalt baptism by itself. He then outlined the work of the Home Mission Board, giving us much information we did not have.

Happy the church whose fortune it is to have Dr. A. J. Barton visit her.

J. E. PHILLIPS.

### Progress at Grenada

Four of the pastors of Grenada Churches put a force of workers into the field with the coming of the spring weather and made a complete religious census of the white population of the town. The active canvas was made in two (days), thus bringing each person face to face with his religious life and spiritual condition. It may have in his flock? Wouldn't the young people's organization help him in this important work? The most successful pastors say their unions are their training schools. We know one union which trains three-fourths of the officers and teachers of the four missions supported by that church. Oh! pastor, wake up! You need not call it B. Y. P. U. unless you wish, but do put your young people into a special training class. Millions are waiting to hear the gospel. We need trained workers to tell it to them.—Texas Baptist Standard.

Sister Solomon was a rare and radiant soul—a choice character adorned with the loveliest Christian graces and abounding in the beautiful fruits of unselfish service. Many were the marked evidences of the unusual esteem and affection in which Bro. Solomon and his worthy companion in service were held at McComb, in Texas and here.

Pray the Lord's blessing upon him and upon young Bro. Meaders, and upon us all.

Yours most truly,  
W. F. ROBERTS.

Grenada First Church.

### The End.

It came last night, 20th inst., Bro. Purser fed us ten days on the marrow of the Word, as the Spirit gave him utterance, and then we closed burying in baptism a number of precious ones with their Lord. Bro. Purser's preaching is so soulful—our church is greatly helped.

Have baptized fourteen, with four or five others awaiting, and some joined by letter. Our new baptistry works well. Bro. Purser is one of God's noblemen. May great grace ever be his.

J. E. PHILLIPS,  
Laurel, April 21st.

FREE TUITION TO ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.

to the Methodist Church and one was baptized and returned to the church at Greenville, while others were received on letters and statements.

Mahoney did us good work. He showed himself a good, forceful preacher of the plain, simple gospel, and gave evidence of earnestness in appeal to action. His most marked ability, however, is in fighting the battles against sin and in combatting the faults, foibles and shortcomings of the church members. While here he won for himself an abiding place in the affections of our people. We sent him away with a hundred dollars and a thousand thanks.

Two events of more than passing interest occurred during our meeting. We licensed young Bro. E. A. Meaders, Jr., to the gospel ministry. He goes out to the active work with our love and commendation. We feel that in his call to the ministry, our church is honored with a gospel share in the glory of the conquest of the kingdom.

While we were happy in the exercise of such a privilege and while souls were being brought to Christ in the meeting, a sorrow fell upon us in the death of the charming wife of Bro. Solomon, of McComb City. The remains were brought to this, her home church, where she was baptized and where she was married. The funeral was one of the most triumphal services I have ever witnessed. Bro. Merrill of New Orleans, was the principal speaker; Mahoney of Vicksburg, Dr. Carothers of the Presbyterian Church of Grenada, and the pastor assisted in the services.

Sister Solomon was a rare and radiant soul—a choice character adorned with the loveliest Christian graces and abounding in the beautiful fruits of unselfish service. Many were the marked evidences of the unusual esteem and affection in which Bro. Solomon and his worthy companion in service were held at McComb, in Texas and here.

Pray the Lord's blessing upon him and upon young Bro. Meaders, and upon us all.

Yours most truly,  
W. F. ROBERTS.

Grenada First Church.

## THE BAPTIST.

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H. SPROLE, ASSOCIATE EDITOR.

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## Editorial.

## Catholics Become Baptists

The Boston Congregationalist is authority for the announcement that on April 13, in the village of Manchig, Mass., 44 Roman Catholics, with their "father Roberg," having been converted "to belief in a simpler, non-prelatical, non-sacramentalian faith" were baptized by "Baptist leaders," and that about 60 others not yet ready for baptism but in sympathy with the movement will now worship God after the Baptist manner."

This change is interesting and instructive. They were converted to a "non-sacramentalian faith." Giving up the teaching of Rome that baptism is a sacrament which confers salvation they could not stop at the half-way station and accept the lighter shade of sacramentalism, which holds and teaches that while baptism is not a fountain of saving grace it is the channel through which that blessing is conveyed; that while it is not essential to salvation, it does put one in a more stable state; that a baptized infant who has not even come to the consciousness of moral quality in actions stands a better chance for salvation than an unbaptized child. Tired of all sacramentalian teaching, they very naturally entered the Baptist fold. There was no other place to which they could go.

They were also converted to a "non-prelatical church." Rejecting the hierarchy, the form of government carried out by the priesthood or clergy, a form of government in which the supreme power is vested in a small and exclusive class; they sought and found a home in democracy, a form of government in which the sovereign power is vested in the people collectively.

## THE BAPTIST.

May 11,

This turning of 100 people in a body with their priest from Romanism to the polity of Apostolic churches will attract attention, excite thought, and may lead others to careful and candid investigation.

## The Veterans and the Flowers.

Meridian loves to honor the veterans. Judge Byrd's address was very much to the liking of our citizens in that it dealt with the causes and conduct of the war of secession from the Jeff Davis standpoint, the patriotism of our people, the bravery of our soldiers, and the sacrifices and devotion of our women. In a word, "Decoration Day" in Meridian as usual was a great and splendid success.

The crowds went up into the thousands, and the Confederate mound in the cemetery was literally a "bank of roses," alternated and diversified with all manner of other beautiful and lovely flowers. A quartet or two from the High School stood upon the rim of the hill and sang in distinct and pathetic cadence that touching memorial hymn which stirs the emotions and blinks the eyes of all old Confederates, "Tenting on the old Camp-ground." There were at least two wet eyes and moistened cheeks in that vast throng as we saw at the head of the singing band that rung out the plaintive story a scion of the same old passing stock and thought of the only brother and many other loved familiars of "the old Camp-ground," most of whom sleep in the bloody habitments and hasty graves of the battle fields where our own hands laid them.

There must have been something more than mere sentiment in the origin and motive of the Southern movement that resulted in the war of secession that causes it to fruit out after 40 years of peace in this spontaneous outburst of ennobling patriotism. The meaning of it all is that which has been written before, "we do not love our nation less, but we love our Southern patriotism and heroism more." If the ghost of Henry Ward Beecher could have passed by Meridian on yesterday we think it would have been with squinted eyes if not an averted face; for we remember that he, passing as a prophet, gave it out soon after the close of the war that "the people of the South would be so ashamed of the war within 25 years that they would curse its memories, and wish it never had been." Perhaps if the phantom of that great ministerial freak could have seen that more than 5,000 old Confederates, their children and grand children, singing Dixie and other Southern songs, applauding every distinctive Southern and Confederate sentiment, and shedding tears over the memory of their fallen brothers and fathers, it would have realized that the Confederacy was a "creation" and not a "myth," and that its name and the names of its heroes would continue to live and inspire national patriotism when that of the self-appointed prophet had dropped into oblivion, or wrapped in the mummy—clothes of forgetfulness, would be laid

away in the tombs of the many other great and mighty might-have-beens. We grow more and more of the opinion that the Southern people are the people to preserve the prestige and manhood of this great nation as well as the substantial permanency of its true and mighty godliness.

J. A. H.

## Welsh Revival.

The Baptist, London, gives the following interesting notes:

The revival breaks out, as a rule, in churches that meet daily in prayer meetings, and it flames forth in the prayer-meeting of the young people.

A large portion of the additions to our churches is made up of penitent backsliders, and of persons that were previously members of Paedo Baptist churches.

Baptism is everywhere now again much discussed and studied.

Some of our ministers have developed into singers of sacred solos, and have in this way reached and convinced anti-revival professors, and even mockers.

Among those baptized on the 12th inst., by Dr. Gomer Lewis at Swansea were two young women who walk on crutches. It was a memorable service. Among the spectators were a Congregational minister and his wife, who were favored with plain words on baptism from the doctor's fearless lips.

Baptists have received more converts and additions during this revival than all the other denominations together.

Two Wesleyan preachers have been baptized recently.

Among those baptized at a Rhonda Valley church were six that were previously members of the church of England.

Five thousand spectators witnessed the baptism of fifty persons in the River Dee.

## MISCELLANEA.

Mary E. Shaw, a Negro of Philadelphia, has given \$38,000 to Booker Washington's Institute at Tuskegee, Ala.

Rev. W. H. Dodson, born and reared in Holmes County, Miss., has gone from Mindon, La., to Oklahoma City, Ok.

"Yes, Judge Niles ought to enforce the United States' laws." None the less should State, county and municipal officers enforce the laws.

George C. Walker, a Baptist layman of Chicago, has given \$100,000 for the erection of Walker Museum on the campus of Chicago University.

Drs. Mullins and Gambrell will speak in the anniversary meetings of the American Baptist Publication Society to be held in St. Louis 22 and 23 of May.

Rev. C. V. Edwards of First Church, New Orleans, will assist Pastor Borum of Greenville, in a series of meetings to begin on 21 of May.

May 11,

1905.

Chattanooga, Fortworth, Hot Springs, Jacksonville, Fla., and Louisville each asks for itself the session of the Southern Baptist Convention for 1906. Richmond expects the meeting for 1907.

Rev. Austin Crouch, who recently went from Corinth to Woodlawn, Ala., will preach the commencement sermon of Aniston College for young ladies in that town on 14 of May.

The Baptist Territorial Conventions of Oklahoma and Indian Territory will probably unite during the present year. The sentiment for union was unanimous among leading brethren who met to discuss the matter.

Southern Baptists who expect to attend the Baptist World Congress should send their names immediately to Dr. J. N. Prestridge, Louisville, Ky., chairman of committee on credentials, that they may receive certificates.

The Baptist year book for 1905 says there are 4,600,799 regular Baptists in the United States, and that 240,936 of these came into the churches by baptism in 1904.

Dr. W. E. Hatcher remained a week with Pastor Dickinson after the opening of the new house of worship of First Church, Birmingham, Ala., and seven persons came in by letter and fifty-one by baptism.

Here is something new. The friends of the editor of a religious journal insist that he shall attend the World's Baptist Congress in London at their expense. The happy editor is Rev. J. S. Dickerson of the Chicago Standard.

Dr. P. H. Saunders, Prof. of Greek, University of Miss., will be one of the 80 instructors in the fourth session of the Summer School of the South to be held in Knoxville, June 20 to July 28.

In giving \$1,500 towards a new organ for "the venerable Second Church" of Philadelphia, Mr. Carnegie wrote: "I claim a kinship to the Baptists, in that my grandfather had been a lay preacher of that body."

Rev. A. H. Clark, of the graduating class in Mississippi College and who will continue in our Seminary his preparation for the ministry, preached two interesting and instructive sermons in Vicksburg April 23 as supply of Pastor Mahoney of Calvary Church.

Speaking of his leaving Cincinnati and entering upon the pastorate at West Point, Ga., the Examiner says that Rev. A. R. Bond "was highly esteemed, and his going is regretted." He did acceptable service in a short pastorate in Mississippi a few years ago.

The section of the bill providing for separation of church and State in France which reads: "The Republic neither recognizes, pays salaries to, nor subsidizes any form of worship," was passed in the House of Deputies by a majority of over one hundred.

## THE BAPTIST.

9.

The editor of a Roman Catholic paper called "Men and Women" has no sympathy with the opposition of his church to the Y. M. C. A., and says that this church is doing practically nothing for the social life of the young people.

The Mississippi Baptist says the speech of J. E. Byrd, State Sunday-school Missionary, on Sunday in Decatur at the Board meeting of the General Association "was unusually fine and calculated to give the people a correct idea of what Sunday schools ought to be."

The Police Chief of Vicksburg under instruction of the city Council, has given all gambling joints and social poker clubs notice that they must go out of business by May 10 and remain out, or they will be arrested without any discrimination and taken before the powers that be.

"Easter" is past for another year, but next Sunday and the Sunday after that, and all the following Sundays of the year, are a continually repeated memorial of the resurrection of our Lord. Each "first day of the week" is the Lord's Day—let us not forget that! It is the perpetual reminder of his emergence from the grave and his triumph over death. With each recurrence of it let us rejoice that he is risen, and ever lives to make intercession for us.—Examiner.

The Journal and Messenger tells that Dr. G. Campbell Morgan, Westminster Presbyterian Church, London, took seven candidates, one of them his son, to a Baptist church and baptized them. "It is said that he preached a splendid sermon on baptism setting forth the unassailable position of the Baptists." It is remarkable that, though always consorting with the Pedobaptists, he did not baptize his son in infancy, or did he repudiate the baptism of the infant, and administer the true baptism to the believing youth?—Biblical Recorder.

Sixteen of the ninety-three graduates of the Medical Department of Tulane University for 1905 were Mississippians, and among them was Percy W. Toombs, second son of R. F. Toombs, M. D., of Greenville, who is deacon of the Baptist Church in that city. The young doctor is a graduate also from Georgetown College, Ky., has had large experience in the Natchez hospital, and is well equipped for his profession. With it all, and above it all, he is not only a disciple of Ecclapius, but also of the Great Teacher and Physician, Jesus Christ.

We learn that Bro. E. F. Lyon, of Natchez, Miss., leaves on the first of June to accept work at Ennis, Texas. We regret to lose Bro. Lyon.

## State Meeting of Sunday-Schools of Mississippi.

The twenty-sixth annual Convention of the State Sunday-school Association will be held at Natchez May 16, 17 and 18, and all Sunday-school people in Mississippi are invited to attend.

Free entertainment to all accredited delegates will be given, and the committee of entertainment will appreciate the favor of a notification of coming in advance. Address John Harper, Natchez, Miss.

Every Sunday-school in the State should send a delegate, and all State and county officers and pastors and superintendents are ex-officio delegates.

## WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.  
[Direct all communications for this department to Clinton, Miss.]

## Woman's Central Committee:

Mrs. E. G. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

Program  
April, 1905.

Programs are suggestive. The introduction of new features, selection of additions, hymns, subjects of prayer, etc., are left with the Society.

May, 1905.

## Subject: Heralds of the Cross in Foreign Lands.

"The Session of Christ is the call to service."

1. Prayer for a special blessing on the meeting.

2. God's Wondrous Love Jer. 31:3; Deut. 32:12; Phil. 4:19; Lys. 3:22, 23; Isa. 46:10; Isa. 43:5, 6; Rom. 14:17.

3. Hymn: "Ashamed of Jesus, that dear Friend"—this was sung at the baptism of Sarey's first convert.

4. Leaflet: "Missionary Flash-Lights, Read: 'Carey's Great Sermon' and 'Livingston's Bells.'

5. Item: There are 830,000,000 in foreign lands who do not know Christ. The total of foreign workers in the world is 12,400, native workers 64,347. There was an average of 2,537 converts received each Sunday last year.

6. Scripture Thought: "So so ed the world that He gave His only begotten Son." "So love the world that I gave." What?

7. Business:

8. Readings: "Judson's Bible," The First American Baptist Missionary to China, etc. (See Leaflet previously mentioned.)

9. Psalm of Prayer: Praise for divine love, longing many today as in the past to give their lives to missionary service, remembering also S. B. C. and W. M. U. Annual meetings at Kansas City.

10. In Closing: Read in concert Ps. 89:1-18.

**Report of Central Committee For Quarter Ending April 1st, 1905.**

## ASSOCIATIONS AND CHURCHES.

Aldieen Association—Okolona h m 8 25; Pontotoc, h m 10 0.

Bonne Chitto Association—McComb, h m 7 80; f m 21 36; h m 17 75; Enon, h m 18 45; s m 9 75.

Central Association—Raymond h m 5 00; Utica h m 56 70; h m 13 30; Sus. 6 00; Palestine h m 2 55; f m 6 35; Orphan-

age, 5 00; Yazoo City, h u 259 09; Jackson, 2nd Church, h m, 10 00; h u 12 00; Orphanage, 63 60; Clinton, f m 127 50; Church bldg. and loan, 28 75; Mt Pisgah Association—Hickory f m 10 45; h u 38 00; Orphanage 16 00.

Oxford Association—Oxford Ch. h m 27 15; s m 3 00; Batesville Min. Education 25 00.

Pearl Leaf Association—Heckla f m 1 10; Columbia h m 3 60; f m 4 25.

Pearl River Association—Cherry Creek, f m 8 40.

Columbus Association—West Point, h m 1 50; f m, 2 75; h u 4 25; Armstrong Soc. Columbus, s m 6 30; f m 11 50; h u 12 30; Orphanage 48 68; ch. bldg. loan, 5 05; Starkville, f m 35 00; E. Columbus h m 2 50; h m 8 00.

Copiah Association—Wesson f m 52 00; h u 16 10. Hazlehurst f m 31 25; h u 17 45; Mississippi College, 10 00; Gallman, f m 7 10.

Deer Creek Association—Cleveland, h m 10 00; h u 5 00; Greenville, h m 15 75; f m 15 75; Indianola h m 7 30; Anguilla, h m 5 00; f m 5 00; hm 199 60; Orphanage 72 95.

Gulf Coast Association—Moss Point h m 7 30.

Harmony Association—Walnut Grove, h m 6 00.

Kosciusko Association—f m 20 00; ch. bldg. and loan 5 00; Kosciusko f m 10 00; s m 10 00; h m 116 05; Miss. College 5 00; Min. Education 5 00; Yochanank h m 2 50; f m 3 00; h u 40 70; Orphanage 20 10; Miss. College 1 25.

Lauderdale Co. Association—Meridian Miss., Pearlie Welch S S Class 15th Ave. f m 2 00; W M S 15th Ave. Meridian f m 7 60; h u 144 50; L A M S 1st ch. Meridian h m 42 80; s m 25 00; f m 22 50; h m 2 00; Orphanage 7 50; L M S 1st ch. Meridian h m 18 00; s m 9 00; f m 23 00; South Side Meridian h u 16 70.

Lawrence County Association—Monticello s m 2 50; Orphanage 26 80; Prentiss h m 2 40; f m 2 00; h u 2 95.

Lebanon Association—Elisville ch. h m 5 40; f m 61 75; h u 67 11; 1st Ch. Hattiesburg h m 25 50; f m 19 50; h u 83 61; Ch. bldg. and loan 2 00;

Laurel h. m. 2 50; f m 27 50; h u 92 50; Orphanage 3 00; Poplarville h m 30 50; f m 30 00;

Lumberton f m 23 05; h u 37 75; Columbia St. Hattiesburg h m 5 00; h u 75 00.

Lincoln County Association—Topisaw h m 2 25; h u 3 92; the passions of mere animal.

Brookhaven h m 14 89; f m 15 00; Point him to boys and girls less

favored than himself; see how his sympathies quicken and his heart throbs stronger. He grows! And the mother's sphere is widened. Follow him on through the stages of boyhood, youth, young manhood. Train him day by day in the things that make for character; throw around him the influences of a cultured home and a mother's prayers; point him, at last, to the myriad needs of humanity and bid him God-speed in a life whose highest glory shall be found in lifting others upward. Then, when the feminine ballot is forgotten, and the voice of woman is no more heard in pulpit or in public forum, generations yet to come will sing the praises of mothers who gave to our country men.—Baptist Advance.

West Judson Association—Tulpehocken h m 10 00; f m 6 75; h u 16 77; Orphanage 1 00; Sherman h m 10 00; h u 10 00

Yalobusha Association—Covington h m 17 50; h u 3 00; Mississippi College 5 00.

Yazoo Association—Durant h m 6 00; f m 12 00; h m 137 00; Ch. bldg. and loan 5 00; Lexington h m 14 00; f m 8 00; h u 30; Duck Hill h m 3 20; Winona f m 25 h u 15 05.

Totals—

Home Missions \$462 39  
State Missions 58 05

Foreign Missions 704 66

Home Uses 2,068 37

Orphanage 337 18

Church Bldg. Loan 70 70

Mississippi College 26 25

Sustentation 18 65

Ministerial Education 7 50

Total \$2,754 75

Boxes reported and values—

Greenville \$31 75

Itta Enna 24 25

41st Ave. Meridian 82 50

138 50

Grand total \$3,754 75

\$3,893 25

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On May 8 and 9, the Queen and Crescent Route will sell round trip tickets to Chattanooga, Tenn., on account of Biennial Convention, Sovereign Camp Woodmen of the World, at the low rate of one fare plus 25 cents for the round trip. Tickets will bear limit of May 26, 1905. Through sleeping cars are operated to Chattanooga from all points. For detailed information in reference to rates, schedules, etc., apply to any agent or Geo. H. Smith, General Pas. Agent, New Orleans, La.

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1905.

THE BAPTIST

May 11,

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## Death.

## In Memoriam.

Lucius Pratt Frink was the son of A. and Jane Doods Frink, and was born in Copiah County, October 14, 1840. He was educated in the schools of Crystal Springs, Miss., and Rev. J. L. Petrow, Rev. S. G. Mullins and Rev. Ed. Freeman were among his teachers.

He professed faith when a young man and united with the Crystal Springs Baptist Church, of which he remained a consistent and active member. His native Christian work was superintending a mission Sunday school, taught school some years and clerked in the Crystal Springs post office a number of years, but he spent most of the years of his manhood on a farm near Crystal Springs where he lovingly and faithfully took care of his aged father and mother. He was as modest and gentle as a woman, and won his mother's companion after his saintly father was called to his heavenly home some eight years since. There was no sacrifice too great for him to make for her comfort and happiness. He was one of the kindest and best brothers. He loved his neighbors, and never had an enemy or a law suit.

After a lingering illness which he bore with Christian fortitude on Sunday morning, April 23, 1905, at eight o'clock God called him, and he went away to be forever with the Lord. The funeral service was conducted by Elder Tull, and his body was laid to rest in the County Line Baptist Church cemetery to await the resurrection of the just.

He leaves an aged mother, Mrs. S. J. Frink, of Crystal Springs, Miss., and two sisters, Mrs. R. E. Williams, of Clinton, Miss., and Mrs. E. E. King of McKinney, Texas, to mourn their loss but they weep not as those who have no hope. Some bright day they shall meet again where partings are no more. P. E. KING.

WHEREAS, in the providence of an all wise and loving Heavenly Father, our friend and sister, Mrs. Mae Sherman Solomon, precious wife of our beloved pastor, has been so suddenly called from our midst to a land beyond the portals of earth, therefore, be it

*Resolved*, 1st. That we believe that in this, as in all God's dealings with us He has some gracious purpose to perform, and though we cannot now understand, we bow to Hiserring wisdom and await with patience the time when all God's children shall be reunited in that Haven of Rest prepared for them.

2nd. That the First Baptist Church, her Christian associates and friends and the community at large sustain an irreparable loss in the passing away of this sweet young woman, who was devoted to the work of Christ, and whose character was an example of purity and loveliness. We mourn her loss, and in every department of our work will miss her gentle presence and Christian influence.

3rd. That we tender our bereaved husband, relatives and friends our heartfelt sympathy, trusting that they may find abiding comfort in the promise that "all things work together for good to them that love God." 4th. That we send a copy of these

resolutions to the stricken husband and loved ones in Grenada, and have copies published in the McComb Enterprise, and THE BAPTIST, and that a copy be spread on the minutes of the three societies of the church of which she was an active member.

MRS. I. E. STENNIS,  
MRS. W. F. HOLMES,  
MRS. G. TEGARDEN,  
W. B. MIXON,  
Committee for Woman's Missionary Society, Church Building Society and the Dorcas Club.

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A. S. Caldwell, Sec'y.

My age is.....  
Name.....  
Street.....  
City.....State.....

J. J. WALKER  
May 2, 1905.

### Married

In the Baptist church of Boguchitto, Miss., on April 27, Rev. W. B. Farr and Miss Cynthia Brister. A host of friends witnessed their marriage and torrents of good wishes were poured out upon them. The loving esteem in which they are held by many friends found expression in the no-lack of pains taken to make the house the most beautifully decorated possible, and the occasion, in every particular, one of grandeur and delight. The presents given them, both in number and quality, evidenced the fact that Bro. Farr and his wife are loved in no small degree and that the desire of their friends is that they have every essential of a happy life.

May God bless their blended life to their good and His glory.

J. E. WILLS.

Rev. J. A. Lee, of Wesson, has just closed a great meeting in which 25 were baptized. Rev. J. F. Tull assisted.

Pastor E. D. Solomon, of First Church, McComb City baptized 23 on last Lord's day.

Both the Home and Foreign Boards close the year out of debt. This is a matter of devout gratitude to the "Giver of every good gift and every perfect gift."

The Woman's Missionary Union has just closed its most successful year, having raised \$138,399.65, \$26,356.87 over last year's contribution.

### Biloxi.

Since my last, Dr. W. D. Powell, once our leading missionary to Mexico, has spent two nights and a day with us. Our people were delighted with his preaching. He is certainly a live wire. Last night in talking with

Bro. Vanhook, the Methodist pastor here, he said, "you can preach what you please, but the final perseverance of the saints is all the doctrine that will succeed in Biloxi. This was of course uttered in jest, but it is too true to be a joke.

Truly,

J. B. SEARCY.

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neither do the thousands of people who are sending testimonial letters, gratefully expressing the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere. Vernal Palmetto (Palmetto Berry Wine.) Every reader of THE BAPTIST can receive a trial bottle absolutely FREE of charge by writing at once to the Vernal Remedy Company Le Roy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health, and be freed from catarrh, rheumatism, bachelache, constipation and the other many diseases that are caused by an unhealthy condition of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.



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Here is an opportunity to own a piano or organ at a price and on terms that will come to the average persons but once in a lifetime. This firm has dissolved partnership. A big stock of pianos and organs was carried, not only in Jackson, but at other points in Central Mississippi. As we desire to close up our affairs at an early date as possible, and as we could not well divide in a stock as this, it was decided to close it out in a Ten-Days' Sale, regardless of all former cost or profit. The stock consists of many well known makes, among which will be found the Knabe, Kimball, Everett, Cable, Whitnev, Krell and many others, most of them new, a few of them slightly store-worn and priced accordingly. To sell this large stock in ten days' or two weeks' time, we realize that the prices must be so low, the terms so easy and the saving on each instrument so apparent, that those in need of one would be quick to take advantage of the unusual opportunity. We have accordingly marked every instrument with a large tag in plain figures. None of these are marked at more than factory cost, many of them at less than cost. There is only one price. The price is marked.

For 96, 112, 128, 136 to \$167 cash or payments of \$6 per month, you can buy fine new guaranteed pianos during this sale worth 250 to \$300.

Standard grade Pianos worth \$225 to \$375 are going at 178, 187, 207 to \$218 cash or \$7 monthly payments.

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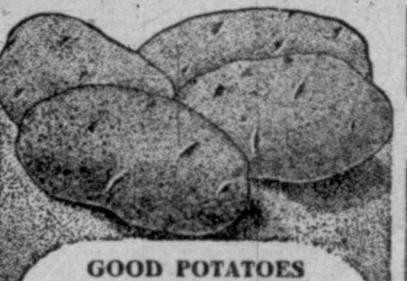
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You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

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People who have tried almost every medicine without effect have been cured entirely after taking a few boxes of these wonderful pills. The name tells you what the pill is chiefly composed of. It is proven to be nature's own cure for that terrible disease—Kidney trouble. British Pharmaceutical Co., Milwaukee, Wis. Distributors. Price 50 cents a box. For sale by

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Lv. Hattiesburg ..... 7:00 p. m.  
Ar. Gulfport ..... 9:50 p. m.

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For further information apply or write  
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40 South Main Street, Memphis, Tenn.

S. D. BOYLSTON,  
Gen'l Pass. Ag't. Gulfport Miss.

Effective April 9, 1905.

**A Good Meeting.**

On Sunday night April 30th, 1905, we began a meeting at Wesson and the Lord greatly blessed us from the very beginning. The church invited Bro. Purser of Brookhaven, who served the Wesson church about twenty-two years, to assist in the meeting, but on account of sickness he could not be with us. Bro. J. F. Tull of Gallman came to our rescue and preached the gospel for us and to us from Sunday night April 30th till Monday night May 8th. Bro. Tull layed the foundation of regeneration and every sermon of the series was closely connected with this all important subject.

Bro. Tull is one among the best preachers in our State. He is clear, forcible and logical in the presentation of the truth, and knows how to approach a sinner either in public or private.

**Results:** We received during the meeting, 10 by letter, and 23 for baptism, and all who attended the meeting were strengthened in the faith. May the Lord bless Bro. Tull in his work.

You're in the Master's work.

J. A. LEE.

**Natural Punctuation.**

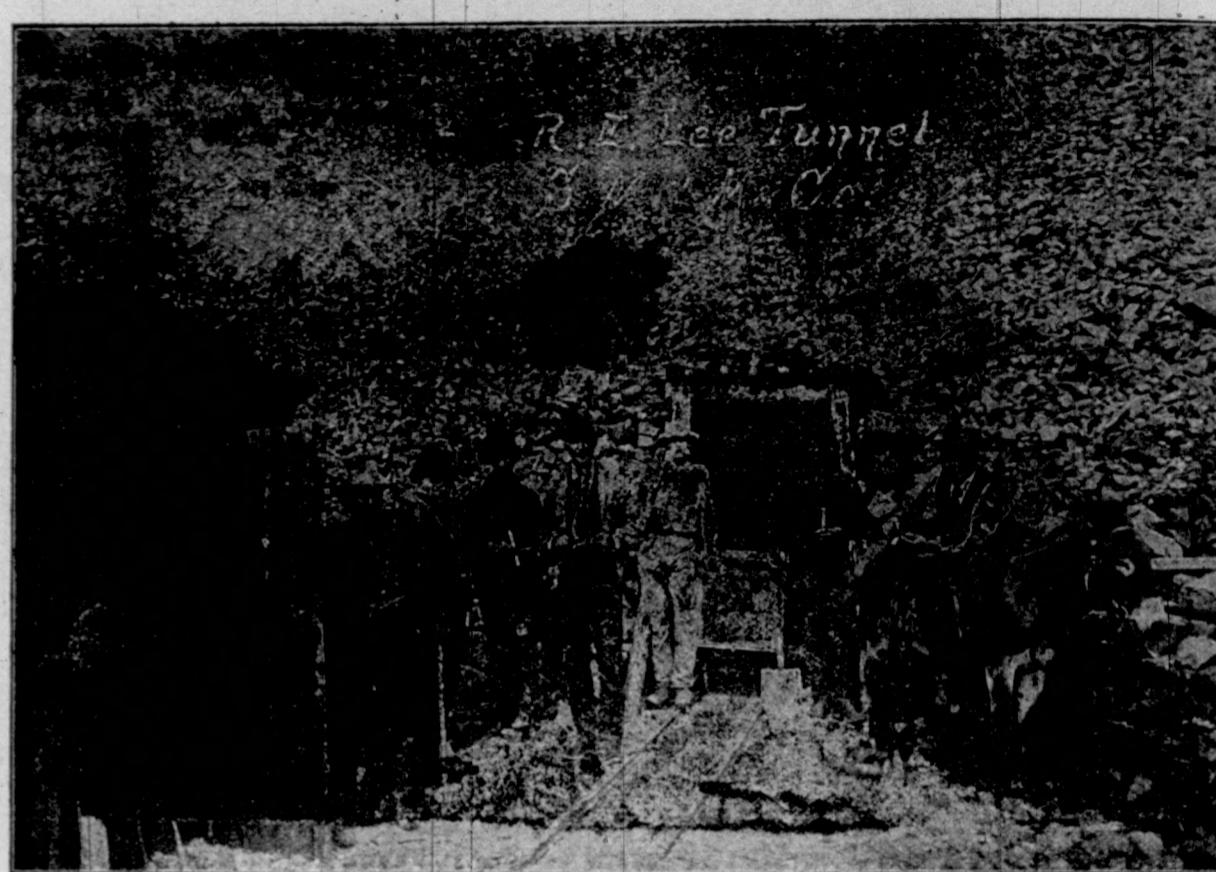
"How would you punctuate this sentence?" asked the teacher of grammar-and-rhetoric:

"As John opened the book three five-dollar bills evidently placed there by his cousin fluttered out from between the pages and were caught up by the breeze."

"I think, professor, if you will allow me, I should first make a dash after the bills," said the pupil, promptly.

**Housework as Recreation**

How many women look upon housework as a recreation and pleasure? In the May Delineator Dr. W. R. Catton, upholds this contention with some reason on the principle "Whatever is done as if it were hardship becomes such; whatever is done artistically, on the other hand, is a delight." Adding, "When housework is regarded as a means of training, instead of as a tiresome routine, then each trivial act becomes full of interest and is done easily, quickly and in truth artistically." "I have seen women," he continues, strong, handsome, active and intelligent who during a few years of housework have become bent and rigid, sallow and wrinkled, ugly

**BUY ON A RISING MARKET.****INCORPORATED UNDER THE LAWS OF OKLAHOMA. PROPERTY (170 Acres), SILVER PLUME, COLO.**

The above is a picture of the face or entrance of the ROBERT E. LEE TUNNEL showing some of the officers and miners. Beginning on the left the first man is F. A. BABCOCK, the Superintendent and Mining Man. Next is J. F. SPAULDING, Secretary and Treasurer, of Nashville, Tenn; the third, fifth, and sixth are miners; the fourth is W. H. CRAWFORD, Vice President and General Manager, of Nashville, Tenn; and the seventh, leaning on the bugle is CHARLES H. DYER, one of the directors of the company. Mines 58 miles west of Denver, Colo. Capital Stock \$1,000,000.

**FORTUNES IN MINING FOR THOSE WHO HAVE FAITH.**

It was said by men of olden times: "All things are possible to him that believeth." Nowhere can a man make a fortune quicker or easier than by investing in safe mining stocks. Some men have made fortunes by using their brains, others by simply having faith. Standard Oil Company stock sells now at \$60 per share. Men who had faith in it at the beginning bought it for \$1 per share. Many a man has bought mining stock at 25 cents per share and sold it at \$100 within a year.

THE SOUTHERN MINING, MILLING, AND DEVELOPMENT COMPANY is not a confidence scheme or a hold up game, but is offering a splendid opportunity for your quarter to change rapidly into a five-dollar gold piece. Their Robert E. Lee Tunnel, in McClellan Mountain, in Clear Creek County, Colo., is now 434 feet in and the prospects are very favorable for striking a rich vein. Small veins have already been found, and a neighboring mine, only a half mile off, has already produced \$2,000,000 of precious metals.

In view of these facts, why not write the undersigned and give him a chance to send you full information in regards to their shares. Shares are selling now for 25 cents and will soon go to 50 cents, and perhaps to \$5, \$10, and \$100 in worth per share. Capital stock, \$1,000,000 per share, \$1. To make a paying man, three important things are required: Technical knowledge, business management and capital. Any one is invited to write to Bradstreet's Commercial Agency, Nashville, Tenn. (who have made a report on this company in answer to many inquiries); they will receive a prompt reply to their letter. This paper has an illustrated prospectus of the company and it is a neat one. If any person or persons contemplate the purchase of as many as 5,000 shares (\$1,250). Mr. Crawford might go to see you without any expense to you with maps, reports of mining engineers and information that will enable you to make a thorough investigation, and you can then decide whether to invest or not.

A PERSONAL WORD FROM THE MIDLAND METHODIST.—"In answer to many inquiries in regard to the Southern Mining, Milling and Development Company, I wish to say that several of the officers of the company are personally known to me, and I believe them to be gentlemen of high moral and business standing. They own 172 acres of mining claims in the richest mining sections of Colorado, and are digging a tunnel as rapidly as conditions will permit. I believe the prospect of a rich find on this property is favorable and base my belief on the location and report of one of the most eminent mining engineers of Colorado, which I had the pleasure of reading a few days ago.

Mr. Patton is the well-known owner and publisher of the Midland Methodist, of Nashville, Tenn., and is well known throughout the entire South. Send all remittances and address all communications to:

**W. H. CRAWFORD,** VICE-PRESIDENT AND GENERAL MANAGER  
Southern Mining, Milling, and Development Company  
Office of the Company, 218 Union Street, Homestead Building, Nashville, Tenn. [vention this paper.]

and hopeless, prematurely old. On the other hand, I know of cases where, through the proper use of housework as an exercise and a recreation as a method of training mind and body, there has occurred a most remarkable increase in health, strength, weight, ease and grace of movement." The pictures accompanying the article illustrate the proper methods of performing household duties and are suggestive in a high degree.

**The Closet.**

"But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seest in secret shall reward thee openly." Not long ago a lady drew for me the plan of her house, which

I had never seen.

"This," said she, pointing to a large room on the sunny side of the house, having several pleasant windows, is 'our room'; and here, opening off of it, is my husband's private closet, and here is mine. They are about the same size, and are just large enough to hold a little table and a chair. Each has a window. On the table are a few books, Bible, hymn book, and whatever else we may desire when alone with God."

"What an admirable feature in the plan of a house! 'Mother's room' is always common property for the whole family. It is well that it should be a large, sunny, cheerful room. But what a wise forethought that added the two closets large enough for

a window, and small enough to hold only one beside God. A small room brings him so much nearer; and there, entirely shut out from the world, could one commune with God and his own soul, read his message of love and day by day grow in grace.

What a refuge to flee to such a closet would be! If all our houses were built after that plan, there would be fewer backsliding Christians; for there is nothing sure to produce such as neglect of one's private devotion.—The Local Preacher.

**BETTER THAN SPANKING.**

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. Summers, Box 232, Notre Dame Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. The chances are it can't help it.